## NEW PUBLICATIONS.

HUMBOLDT'S LEFFERS TO VARNHAGEN

VON ENSE. BRIEFE VON ALEXANDER VON HUMBOLDT AN VARNHAGEN VON ENSE, AUS DEN JAHREN 1837 BIS 1838: NERET AUSEDBURN AUS VARNHAGENS TAUK-HUECHERS UND BRIEFEN VON VARSHAGEN UND ANDERS AN HUBBOLDT.

Since the time when the two greatest German poets, Goethe and Schiller, burled their literary terpedoes among a public which, in the midst of tottering thrones and shattered empires had no eyes nor ears but for the progress of belies lettres, five sentia eats, and abstract problems of metaphysics, bo publication in Germany has ever created so deep a sensation, or roused so much feeling as the private correspondence of Alexander von Humboldt and Varahagen von Ease, lately published by the spirited ane genial niece of the latter. No small amount of moral courage was requisite for this publication. Mus Ludmilla Assing, before venturing upon this bold step, was well aware of the deadly enunty she was but too certain to encounter. She knew that hundreds of influentia persons, some of them belonging to the highest ranks of society, would be stung to the quick by these revelations. Yet she never hesitated to fulfill what she considered as a duty to the publie, and even in a greater degree to the departed. "It was Hamboldt's express desire," she says, "that these letters should be published after his death. For nowhere has he expressed his sentiments in a bolder and more straight-forward manner than in his communications to his old and well-tried friend Varahagen-than whom he loved or esteemed no one more deeply. To him he confided all those letters which it was his desire to have preserved."

The motives of Miss Assing having been assailed in some of the German journals, she has vigorously maintained her position, and added the most indispulable evidence that Humboldt and Varnhagen desired to have this correspondence published immediately after their ceath. They wished to leave a clear record of their real sentiments by proving that in spite of their near relations with the governing classes they had always befriended the popular cause, the cause of freedom and humanity. Of the their confidential letters contain ample proof, and not of this only.

Humboidt's goodness of heart, his independence of thought and language in his frequent intercourse with monarchs, his geniality, good humor, and wit, his modesty in subjecting his own judgment in literary matiers unreservedly to that of his friend, agrear to a striking light on almost every page of this remarkable little book. But there is also no want of expression of deep indig nation at the folly or baseness of the rulers of Europe, and no mercy is shown to imbecility or crime clad in purple.

The correspondence consisting almost exclusively of sman and detached notes, which occasionally passed between two intimate friends. who had almost daily opportunities of seeing one another, cannot be expected to contain anything like elaborate opinious on matters of public interest. In fact, with scarcely any exception, they contain mere aphonems, detached ideas, brief remarks, bumorous, sareastical, sentimental, or philosophical. In many cases the letters are so meager that they would searcely be intelligible without the brief explanations added by Varahagen. In other cases the allusions are well understood by those familiar with all the details of the literary and political life of Germany, but are without any meaning to others. Hence, it is impossible that any mere translation, destitute of explanatory notes, suid be able to produce the same impression upon its readers as the original has produced among the Germans Still, even deducting all that has only a local or personal or transient interest, there remain in this volume many things which no one decirous of retaining a correct impression of the character of Humboidt should be unacquainted

Much has been said about the indelicacy shown Hise Assung in not withholding from the publi the confidential opinions of Humboldt on living persons. It is not to be denied that in this respect many passages of the book appear somewhat shocking, especially in a country where it is the most unheard of thing to call a mandaria of the blue percelain butten by any other name than his official title. To be told by Humboldt that the King never spoke of his Cabinet Minister, M. Von Raumer, otherwise that as a jacknes (Rindvich) must be anything but agreeable to that gentleman, who is just now speculating upon his chances of returning to power. Nor is it to be wondered at that the Grand Duke of Saxe-Weimar has sent his copy of the book, full of indignant pencil marks, to the Grand Ducal library, when Humboldt, in one of his letters to Varnhagen, complains of the tedious conversation of this Prince, "who courts the society of scholars merely from a desire to continue the traditions of his father" (Charles Augustus, the great Maccenas of Goethe and Schiller), and whose puerile prejudices against all scholars who are not also noblemen, are shown up in the most ridiculous light. Louis Napoleon, who, immediately after the death of Humboldt, had ordered a statue to be erected to his memory, will probably reconsider his decree, on seeing that Humboldt sets him down unqualifiedly as the illegit mate son of Admiral Verhuel, or on reading the following plain remarks, contained in a note of February 5, 1852: "I have always been of epinion that the most savage republic could never do so great and lasting injury to the moral progress of mankind and to the vindication of human rights. an le régime de mon oncle, le despotisme éclairé, dogmatique, mielleur, that despotism which applies all arts of civilization to the sole object of bolstering the one-man power. To deepen your detestation of such debasement which threatens to spread like the plague, read the Journal des Debats of day before yesterday," &c.

An individual who was all-powerful under the new idiotic king of Prussia, in fact the chief of his hitchen-cabinet, to use a term readily understood in this country, is thus handled without gloves by Humboldt: "Of the whole crowd the privycouncilor Niebuhr is the basest rascal-a mean sneak, hypocrite, brimful of hatred and venom. He will be glad to know that I am under the sod.' Humboldt's opinions of the king appear to have undergone a great change, that is to say with all his personal friendship for the man he would never shut his eyes to the gradual disappearance of all his good qualities, his political tergiversations, his growing imbecility, stabbornness, and meanness of character. While heir presumptive to the throne, Frederic William seems to have been on the most intimate terms with Humboldt. Even during the first years of his reign he was often influenced in favor of liberal measures by Humboldt's friendly advice. But when his mysticism carried him further and further toward the feudal romanticism of the middle

ages, Humboldt turned away in disgust, and on many occasions showed his contempt and indignation in the most unquat kable manner. Not e e the presence of the king prevented him from ridiculing or censuring the idolatrous sham piety of the Gerlachs and Stable, the confidential advisers of the king on all church matters. They took revenge by decrying him as a " Jacobin, who carries the tricelor in his pocket," or by vague and dark insinuations against his character; but his position was such, that it was impossible to drive him away. The following note occurs in Varnhagen's diary, under date of Jan 29, 1852: "To-day Humboidt came to see me. Remarkably active considering his age. Is highly incensed at the French coup d'état, the bloody violence, the arbitrary banishments, the rebbery of the Orleans property. The king was at first jubilast over the news. To him and his courtiers the crime committed against the nation, the representatives of the people, against law and the most sacred oaths, was not at all objectionable; but the fact that the adventurer intends to retain universal suffrage, s courting the people, playing at socialism, and grasping at the imperial crown, is to them most uppalatable." When the king, under the regime of the Manteuffel Cabinet, had completely settled down into a childish, almost idiotic stubboren-es. Humboldt remarks of him (Sept. 9, 1853): "The king hates and despises all his ministers, especially Raumer, of whom he speaks as of a donkey. Even when they oppose his wishes, his want of energy is such as to render him subject to their will. Sometimes he likes to play the part of a constitutional king, and, with an impotent irony, relieves himself of all moral responsibility in matters of opinion; again he whines over the rascally 'State,' as if it was something entirely foreign to him, complains of bis ministers' want of respectful attention because of their devotion to that rascally State," etc.

The relation in which Humboldt stood toward his courtly surroundings, is well characterized by him in a letter of Jan. 28, 1856, in which he styles himself "a wild man of the woods (Waldmensch), whom they fancy to have tamed at the courts of royalty." Those clear eyes with which he had spied out the innermost secrets of nature were not to be dimmed by royal splendor or by the fames of inceuse with which the monkish knights of the Radowitz stamp enveloped the Court of Sanssouci. In a conversation he had with Varnhagen, Aug. 11, 1855, "he denounced Gen Radowitz as a lay Jesuit, called him St. Ignatius, and sneered at him unmercifuly. As to the King," he added, "the great destines of Italy do not engage his attention for one moment, but a painted window-pane, some flourish on an old menument, a curious family name, or other trifles of the sort, deeply interest and amuse him. To satisfy this puerfle taste for tomfooleries, Radowitz is the right sort of a man. The same holds true of Bunsen. with whom the King is in regular correspondence about all sorts of abstruse theological curiosities." "What a misfortune," Humboldt added, "to be obliged to live with such miserable dunces as Gerlach. Raumer, and others, who have feathered their nests at this court."

Among the tomfooleries which at one time engaged the interest of the court, Hamboldt mentions the table-moving mania. July 10, 1854. he writes: "I do not begin to have an idea of the spiritualization (Begeistigung) of pine wood at the king's table, where everybody religiously believes in it." . He smiles at the empty vanity of the aristocracy on occasion of a grand distribution of orders "pour le mérite." "See how porcelain buttons, peacock feathers, and ribbons, excite the passions of these manikins!" Humboldt himself had, during his long career, received orders by the peck, but never wore them. A Russinn Minister of State, Noroff, having come to Berlin, and expressed his astonishment at "the absence of the police from the University," Humboidt playfully remarks: "I thought best not to undeceive the one-legged Raumer [Noroff having lost one limb at the battle of Borodino. ] Thus

Humboldt knew perfectly that the boasted freesham. His opinions of the chevalier Bunsen were anything but flattering; in fact, seemed to look upon him as a sort of theological Quixote. April 1, 1844, he remarks: "Bunsen has not become a whit wiser. He has proposed to the King to purchase California, to send missionaries thither," &c. In 1854, he ridicules Bur sen's partiality for the High Church, and adde: "Bes des, I am very much afraid in regard to Bunsen's literary fame, which is endangered by his fanciful theories upon the first inhabitants of the earth (Urvölker.) and upon the location of the paradise of which he has ordered semap at Kiepert's (chartographic establishment). Maps of the opinions of the nations (Völker) may be extended from the myths of the ark and the Himalaya to Mount Ararat and Aramea Kymbotos; may, to the Mexiean Coxcex-creations of fancy, occurring in the Mormon Bible likewise." Humboldt makes these remarks on occasion of an "exceedingly curious" letter of the Chevalier, of which Varnhagen copies a few lines into his diary. The learned Chevalier complains bitterly of the evil tendencies of the sham pious regime in Prussia; he maintains that "the most abject hypocrisy and real infidelity are nurtured by this baneful system," and expresses his confidence that " the German mind will never, for any length of time, submit to this spiritual despotism." To which Varnhagen adds the following note: "Thus does Bunsen write! But now only, when he has ceased to be the royal favorite! How differently did the same man think and act at a former period! Then he himself was an upholder of this baneful spiritual

despotism ! It seems that Humboldt never let slip an opportunity to eastigate the hypocritical cant of the advisers of the king. On one occasion, when he was sitting at the king's table, some measure of the Russian Government was the subject of conversation. Humboldt mentioned the Minister of Public Worship (Cultus). "You are mistaken," the king said to him, "this was not a measure of the Minister of Public Worship, but of the Minister of Enlightenment-two different functionaries altogether. ' Humboldt without interrupting the strain of his remarks merely said, (probably glancing at M. von Raumer the Prussian Minister of Public Worship): "Ah thank you; it was not, then, the Minister of Public Worship, but he of the very reverse, whom I wa speaking of." Can it be wondered that the advo cates of "endarkening" (Verfinsterung) hated Humboldt intensely, and that they were alway busy to undermine his position at the Court On some occasions Humboldt gave way to a feel

ing of despondency at the seeming hopelessness of the liberal cause in Europe. "Alas!" he sighs (Sept. 13, 1844), "in a few days I shall have lived to see my 75th birthday. Alas! I say, because in 1789 I fancied that, after the lapse of such a period, mankind would have solved more problems. I have eren much, but still far less than I hoped to "The state of the world," he writes six years later (July 2, 1850), "is like to the water bottle which D'Alembert shook in order to produce a web of differently shaped bubbles. Then, ridiculing the hydraune science of which himself was so celebrated an expounder, he said: 'Casulaz mai cela!' Many of the bubbles will be burst before men will have diplomatically calculated their perishable forms." Jan 13, 1856, he mentions to Varnhagen an article of a German paper published in Califormia, "which I receive occasionally from the host of a German tavern in San Francisco (quite fithy, they say), bearing my name." The writer of that article had beasted that "we Germans are a nation of thinkers, and our superiority over other nations seems to consist in this, that we care little or nothing about political or municipal matters," "This, then," Humboldt adds in a serrow'ul tone, "is the way in which Germans assert their superiority on the coast of the Panne And bow do we act here? Among a hundred electors there are scarcely five who vote. It's too much trouble! It's our business to think, forsooth ! It may be remarked here that Humboldt himself, as an octogenarian, never failed to cast his vote at elections, though sometimes he had to wait for bours before his name was called in its alphabetical order. He always voted for the liberal candidates -such as there were.

In a letter, dated March 13, 1853, he takes a more hopeful view of the prospects of human liberty. Speaking of the death of Leopold von Buch, he says: "His death was a warning given to me; c'est comme cela que je serai dimanche And in what state will I leave the world! I, who lived in 1789, and sympathized with the sentiment which at that time pervaded matkind. But centuries are merely seconds in the grant march of progressing humanity. Yet the ascending curve has, here and there, some little downward indexions, and it is uncomfortable to live in such a period of temporary descent." The views entertained by Humboldt on religious

matters constitute a theme which generally, is but slightly touched upon by his admirers in this country or England. Yet it seems somewhat purrile to mince matters on this subject, as, sooner or later, posterity will establish the facis in regard to it. It would not be a difficult undertaking to envelop the opinions of Humboldt in a poetical vapor, after the fashion of Faust: "Who dares to name him, who to profess him, to say: I believe ? Wno dares to say: I do not believe? The All-embracing, the All maintaining, does He not embrace you, me, himself !" etc But then, Humboldt himself plainly disclaims any such misty speculation. "A Christian dos matism based upon philosophical interpretation, I consider the straitest of all strait jackets," he remarks in a letter of March 18, 1840. The fact is that Humboldt, like a great many other natural philosophers, cou d not perceive God as distinct from the universe. The "universe," the "Kosmoe" was to him the great unit of all cause and effect, and the teachings of revealed religion in regard to a mediation between God and man, he considered as myths. Thus, when his attention has been directed to the bold criticisms of Bruno Bauer he smiles at the great pains Bauer takes to prove what to him (Humbeldt) seems a self-evident truism, viz : the non-authenticity of the Gospel. He writes (letter, dated December 3, 1841): " Brune (Bauer) has found in me a pracad amitical convert. When I was a boy, the very Court-preachers taught like him. had to join the Church under a minister who also told us that the evargelists had left some memoraids which, at a later period, had been used as material for fictitious biographics (worsus man spater Biographicen gedichtet). Many years ago wrote: All positive religious consist of three dis inct parts-a code of morals which is nearly the same in all of them, and seperally very pure; a geological chimera (réve geologique), and a myth or a little historical novel. It is the last named of the three elements which in the course of time acquires the of Jesus," which he calls a "remarkable book, he says (April 6, 1842): "The critical method of Strauss is excellent. Besides the book is valuable in giving the entire dogmatical history of the times and especially in uncovering the crafty tricks of those theologians, who, following the ways of Schleiermacher, profess to believe in all forms of the Christian myth, and are pompously followed to the grave by royal carriages, while they slyly substitute a so-ralled philosophical explanation to all those myths. What I dislike in Strauss is the flippancy with which he asserts the generatien of organic beings from inorganic matter, of man from Chaldman mud (Urschlamm). That he thinks lightly of the nebulous matters (blauen Dirgen) beyond the grave, I easily fergive himzerbape only from the fact that man likes to be agreeably surprised by lowering his expectation as far as possible." On May 10, 1846, Prince Mettern ch had written a long letter to Humboldt, in which be spoke of the "eternal limits which God has erected around human knowledge,' and of the "frivolous boldness of too ambitious minds who, baving vainly attempted in their search for the Great Cause to transgress those limits, return on their paths only to tumble back into the stupidity of paganism by pretending to discover the cause in the effects." This note Humboldt communicates to his friend Varnhagen, accompanying it with the brief remark: "I send you, my dear friend, for your collection of autographs a most remarkable letter of Prince Metternich, which finishes quite semi-theologically. It is full of deep perception and pathos, tapering off into fear of pantheism." In a letter, dated October 2, 1845, Humboldt mentions an article of the "Westminster Review," which makes rather light of the "Kosmos." He says in an almost jocular manner: Then follows the denunciation of my atheism, although in the Kosmos I have always used the terms "Creation" and the "Created." On November 30, 1856, Humboldt states, on the authority of a communication of a friend of his, that "in the Belgian Chambers they are debating about me as a materialist and a republican, who ought to be deposed forthwith." And he adds: What men have believed in or not believed in, is a fit subject for discussion after they have died and officially been buried and preached upon by M. Sy

goods and profits with the other." But if Humboldt was not a believer in revealed religion, he was still less an adherent of either the

dow (the Court-preasher) " In his conversatio

Humboldt frequently indolged in hits, more or les

good natured, against pricets. On Nov. 22, 1856, h

showed to his friend a living chameleon, remarkin

at the same time: "This is the only animal which

can look upward with one eye and downward wit

the other at the same time. There are none bu

our priests who can do the same thing, having a

single eye on heaven, and looking toward worldly

so-called "ideal phit sophy" of Hegel or the "nature philosophy" of Schelling In regard to the former, he speaks barshly of that singular idiosynciasy which persists in putting all real facts and things upon the rack of a preconceived and arbitrary metaphysical system. His antagonism to Hegel is repeatedly expressed in the correspondence with Varnhagen. In 1837 he wrote: "I shall read attentively the historical essays of Hegel, especially since I hold a savage prejudice against the theory that every nation must represent something (some abstract idea), that everything in the world has happened merely in order that 'there shall be fulfilled' what the philosopher has thought fit to demonstrate." This is aimed directly at Hegel, whose entire system consists in reducing everything that has ever existed or happened to a stage in the development of "the idea " Applying this system to geographical facts, Hegel had taught that the configuration of the dry land on earth was in accordance with the "contrast of the idea" that the eastern bemisphere represented the masculine element the western the feminine; that hence the American continent had slender forms, more weakly fauna and flora; that the cattle were less vigorous, the crocodiles weaker than those in the ancient world. All such philosophical vagaries were treated by Humboldt in the plainest Humboldt's letters nothing in regard to America or terms as sheer nonsense and self-stultification. Americans, except a letter of Mr. Prescott, whom In his letters he vigorously contends for the "eter-Humboldt introduces to Varnhagen as "the great nal rights of individuality," as against all equalizing American historian." Among the other letters of metaphysical systems which to him appear to se mere distinguished personages inserted into this volume, remnants of medieval scholasticism-it best a play at words and high-sounding phrases, as bootless as laborious. From a religious point of view, Humbelet must perhaps be called a mate rialist philosopher, or, perhaps, an atheist Considered from a philosophical stand-point, the term "realist" would seem more appropriate to the views entertained by Hamboldt taan taat of materialist." But in stating this, it ought never to be foractten that Humboldt had been reared and lived in a mental atmosphere, where the idea of positive religion had long since ceased to be considered as inseparable from the idea of morality and humanity. In England or America the all but universal belief is that an unbeliever cannot but be an immoral man at the same time. That belief did not and does not exist in the society in which Humboldt lived. In all his doings he might well

be called a Christian; in his faith he was not, nor did he pretend to be. This fact being known to many, several attempts were made to convert him. Thus a man named August Grau, in Montgomery County, Ohio, wrote to him, in February, 1852, entreating him to become a Christian; and, curiously enough, pointing out to him the glorious example of Bernadotte (the late King of Sweden), who-so Mr. Grau assertshad been converted by the simple teachings of a poor pessant. Among many other things, he says: 'If Jesus coes not dwell in our hearts, who can dwell there but Satan?" Whereupon Humboldt, in tending this letter to Varnhagen, says: "Place this singular good-natured letter among your paychological curiosities. This man, who is so deeply convinced of the salvation of Bernadotte, tells me, in a round-about way that Satan holds the roins in my hear', as he did in Goethe's, the pious Kant's, and Wieland's." At another time a similar attempt was made by an inmate of a young ladies' boarding-school. On the 21st of March, 1814, an anonymous letter-writer from Solingen tells Humboldt: "Some time age I read in a newspaper that some one from Königsberg is said to have consulted you about some discovery in physical science. From this I conclude that you ee a natural philosopher ( Naturforscher ), and may be acquainted with some friends who are also natural philosophers. Now, having myzelf made some important discoveries in respect to the secrets of nature, I would like some time or other to confer with you. Perhaps either of us may confer some advantage upon the other, etc., etc. P. S .- M. Goturied H., merchant at Berlin, can give you all necessary reference in regard to my posttion and character." Humboldt good humoredly replies: "The conclusion which some time since has dawned upon you, from the columns of a newspaper, that I might be a writer on natural philesophy, is quite correct. In fact, I have een so presumptuous as to publish some works about the natural sciences since the year 1789." Scarcely a year before his death he received a letter from Nebraska in which the grave question was propounded to him where the swallows stay during the Winter season. Varnhagen, to whom he showed the letter, asked him whether that was not a question as yet undecided. "Of course it is," H. answered; "I know as little about it as any other man; but," he added, playfully, "of that I have told my Nebraskian correspondent nothing, because such things must not be made public."

Having, in the course of our peregrination through Humboldt's correspondence, safely landed in America, we may as well translate his remarks on American political matters. In a letter of his, dated July 31, 1854, the following remarks occur: "Tis true, a great deal of friendliness is shown to me in the United States; still, I causet refrain from perceiving that, unfortunately, freedom in America s but a mechanism in the element of utility, but httle improving man, nor giving impulses to human nature toward the vindication of truth and the developement of correct sentiment (das Geistigs und Gemathliche auregent) which ought to be the ultimate object of liberty. Hence, indifference toward the subject of slavery prevails there. But the United States are a Cartesian whirlpool, earrying away everything and grinding it down to a tedious dead level" (langueilig nizellirend). On Sept. 11, 1856 he complains: "Unfortunately, Buchanan will be the next President, not Fremont, the accomplished traveler, who has four times surveyed the overland route to California, and to whom we are indebted for the fact of California having become a Free State." Of John Bigelow's Life of Frement, Humboldt speaks (Dec. 3, 1856) in flattering terms. In directing Varnhagen's attention to an article upon the slavery question, he writes: "In the Journal des Debats you will find an excellent article of Laboulaye upon the 'domestic institutions' and the extension of Slavery over territory heretofore free by the infamous (schändliche) Pierce" Upon the reception of the news of Buchanan's election, be exclaims (Nov. 21, 1856): "Thus, then, the infamous party which sells negro children of fiftypound weight, which confers (upon Brooks) canes of henor as the Russian Emperor does swords of honor, which demonstrates that all white laborers might better be slaves than freemen-has prevailed. What an outrage !" It will be seen from this that be took a very lively interest in the Presidential election of 1856. In fact, so strongly did he on every occasion express his sympathies with the Republican cause, that so late as Sept. 9, 1858, he was quite surprised at receiving anything like polite treatment at the hands of Mr. Buchanan's Administration. Under that date, he sends to Varnhagen a

Floyd, "who," he adds, "for a wonder has set sside all political animosities he may be supposed to have against me because of my friendship for Fre-The fact is, that the articles published in mont." some of our Democratic papers during the campaign of 1856, and containing the vilest-abuse of Humboldt on account of his sympathies with the Republican party had been extensively republished in Germany. Perhaps it was quite natural for Humboldt to conclude from the tenor of these articles that even the members of our Democratic National Administration bore him the most intense hatred. On Jan. 11, 1858, Humboldt writes: "In Livingstone's researches I take a lively interest, principally on account of his views on the capacities of the negro race. These come very opportune at a time when, under pretense of free labor, France on the one hand and America on the other favor the African slave-trade in the most infamous manper." This shows that Humboldt did not at all concur with cur modern physiologists who discourse about the natural inferiority of the black race, or that, at any rate, he indignantly rejected the conclusion that on account of a lesser degree of natural capacity the black race ought to he deprived of all human rights by the stronger Beside the passages here translated, there is in

there are several of more than common interest. Prince Metternich, in his letters to Humboldt, given here, appears in a much more favorable light toan he did in his career as a statesman In one of his communications he waxes quite sentimental, complaining that the longings of his heart had never been fulfilled, that his natural inclinations had prempted him to follow the career of a scholar, when circumstances over which he had no control had thrust him into politics. Altogether, these complaints sound very much like an amplification of Nero's dying exclanation: " Qualis artifez perco." Letters of the late King Christian VIII of Denmark, of the Grand Dukes of Tuscany and Saxe-Weimar, of the Duchess of Orleans, of Prince Albert, all go to show, by their deeply respectful tone, what a degree of esteem Humboldt enjoyed even among wearers of crowns Prince Albert is made to appear in a somewhat ladicrous light in one of H.'s letters On February 21, 1847, H. communicates to his friend a "rather stiff and pedantic letter of Prince Albert," whom he says. "has had the politeness not to thank me for having, at his own wish, left a copy of the Kosmes on his table in the Castle of Stolzenfels. But now the black-bird (the order of the Black Eagle, conferred upon him by the King.) has made him a nittle more polite. In his letter he makes me speak of 'eddying oceans of light, and of starry terraces,' a Coburg emendation of my words, quite English, coming from Windsor, where there are plenty of terraces. On page 159 I had used the erm 'The starry carpet' (Sternenteppich), comparing the starless spots on the sky to the open spaces between the meshes of a web. The work on Mexican monuments which he presents me with as a gift of honor I purchased two years ago. It would have been more delicate to present me with a splendid edition of Byron's works. Then it is rather siegular that he does not even mention the Queen. Perhaps she deems my Book of Nature unchristian. In his reply to this letter, Varnhagen would seem to have gently reproached Humboldt for judging too harsbly of Prince Albert, for in another note, dated Feb. 27, Humboldt says: "You are quite right in reproaching me for having been too severe on him of the 'starry terraces.' But I am only severe against the mighty, and upon this man I cannot but look with some suspicion, since an interview I had with him at Stolzenfels. There he said to me: I know you sympathize deeply with the Poles, but unhappily the Poles deserve our sympathies just as little as the Irish.' Mihi dizit! But what of that? He may still be the handsome consort of the British Queen !" That Humboldt was only severe against he mighty is true enough. Toward all those inferior to him he was kind and lenient to a fault. In fact, he would have rendered greater service to the public if he had handled more severely those writers of trash who importuned him for favorable opinions on their "works." Only in very extreme cases could be conquer his kindness sufficiently to rebuke these eycophants as strongly as they deserved.

From the letters of Balzac, Victor Hugo, and Jules Janin, introduced into the Humboldt correspondence, the fact appears that these literati showed much less of common civility to the venerable sage than princes. It is almost ludicrous to see a feuilletonist like Jules Janin address the author of Kosmos in a flippant manner, as " my dear colleague," or to read an off-hand note of Balzac, who tells Humboldt that he (B.) has no time to go and see him (H.), but that he would be glad if H. would be so kind as to appear at the railroad depot by eleven o'clock, where he might have a chance to salute him (B.) before his departure. At the time this note was written, Humboldt was in his seventy-fourth year !

These different letters to Humboldt afford piquant" sensoning of his own correspondence, which, however, even without these additions, is one of the most valuable contributions to the per

senal history of the great man. -A translation of this volume by Mr. Friedrich Kapp is announced by Messrs. Rudd and Carleton

ELEMENTS OF CHEMICAL PHYSICS. By JOSIAN L.

The point of view from which the science of chemisry is regarded in this volume, is the rationale of the principles involved in the process of weighing and neasuring small quantities of matter. Since the time of Lavotsier, who first used the balance in investigating chemical phenomena, the progress of the science has been mainly owing to successive improvements in these processes. Without a theoretical knowledge of the principles on which they are founded, the chemica experimenter is exposed to numerous and constant ources of error. The author of this work, who occupies the chair of chemistry and mineralogy in Harvard College, has here attempted an analytical exposition of those principles, while, at the same time, he has taken care to record the latest results of chemical inquiry, in the present rapidly developing condition of the science. The volume is distributed under the titles of the "Ganeral Properties of Matter," the "Three States of Matter" (solid, liquid, and gaseous), "Heat," and Weighing and Measuring." Although it forms a complete treatise in itself on the topics to which it is devoted, it is intended to serve as the first volume of an aztended work on the Philosophy of Chemistry. It is issued in the sumptuous typographical style of the Cambridge press, and is illustrated by numerous plates and disgrams.

THE LIVE OF FRIEDRICH SCHILLER. By Tuomas

In the preface to the second edition of this work. published in London fifteen years ago, Carlyle enters truculent complaint against the " parties of the pirate-species" that were preparing to reprint it on their letter of "the American Minister of War," Mr. own account. "There are books," he says, "as there

are bornes, which a judicious owner, on fair survey of are horses, which a judicious owner, on fair servey of them, might prefer to adjust by at once shooting through the head; but in the case of books, ewing to the pirate-species, that is not possible. Remains, tascefore, that at least dirty paper, and errors of the press te guarded against, that a poos book, which has said to walk this world, de walk in clean lines, so to speak, and pass its few and evil days with no blotches but its own adhering to it." But at that time, no more than the pressure, was any apply needed for the then at the present, was any apology needed for the reappearance of a volume, which in spite of new infer mation in regard to Schiller and the able treatment of the subject by fresh bands must long remain a singelarly fascinating and instructive piece of biography. To a s reat extent, it is free from the eccentral harshnesses of style, which have made the later with ings of Carlyle repulsive to many readers, and presition. The criticisms on the writings of Schiller are both acute and profound, and furnish an expelient golde in the study of these master-pieces of German literature. In the remarks on the life of the scholar and various other topics of kindred interest, the dotal of biography are happily diversified with suggestive

With the exception of "Sartor Resartos" the first appearance of which in "Frazer's Magazine" caused such bewilderment and consternation among the " respectable" readers of English periodicals, the most striking contributions of Carlyle to the reviews and magazines a quarter of a century ago are reproduced in these elegant and substantial volumes. For the majority of readers, they possess a more attractive interest than the subsequent elaborate productions, which have cost the author the study and toil of many years They, indeed, are the fruit of wide research and ripe reflection; but they are more spontaneous in their character, more deeply tinged with the personalty of the author, and often opening a pobler wein of thought and sentiment than the historial compositions which at a later period have almost exclusively occupied Carlyle's attention. The present edition can scarcely be commended in too high terms. In point of typographical execution, it is one of the best performances of famous Riverside press, showing equal accuracy and beauty. A full summary of contents is appended to each volume, and in the last volume a copious and ex-act index furnishes an invaluable key to the whole series. The edition is embellished with a portrait of Carlyle from an original painting, which presents a dark and sinister a physiognomy as could be ascribed to the great destroyer of sharas by their bitterest ad-

BOOKS RECEIVED.

The Life of Friedrich Schiller. By Thomas Carlyle. 12mo. pp. 220. Sheldon & Co.

The Threne of David. By the Rev. J. H. Ingraham. 12me. pp. 603. G. G. Evans.
Child's Book in Natural History. By M. M. Carll. 12me. pp. 148. A. S. Barnes & Burr.

Transactions of the Wisconsin State Agricultural Scolety. Ved. V. Edited by J. W. Hoyt. 8vo. pp. 555. Carpenter &

Hyer.

The New American Cyclopwdia. Edited by George Ripley and Charles A. Lena Vol. IX. Hayne—Jersey City. Sec. pp. 784. D Appleton & Co.

Manual of Geology. By Florasor Emmons. Second Edition. Sec. pp. 287. A. S. Barnes & Burr.

## LITERARY.

-Mr. Layard " whose researches and discoveries in Italian Churches are scarcely less conspicuous or less successful than those to which he first owed his fame in the Mounds of Assyria," (in the words of The Saturday Review), contributes to the Arundel Society a beautifully printed and illustrated account of the frescoes of Pinturicchio in the Church of St. Maria Maggiore, at Spello, in the Apenuines; large chremelithic plates of which have also been issued to the members. The Arundel Society—somewhat affectedly named after the Earl of Arundel—last of the great family of Fitzalan, the most distinguished couniscent of his day, and collector of the Arandelian Marble is devoted to the illustration of early Christian and Pre-Raphaelite art. During ten years' existence it has produced beautiful works by Fra Angelico, Peragino, Giotto (with his Life by Rankin, &c.,), engraved by Gruner and other eminent artists. It has lately adopted the improvements in color printing, and issued large chromolithographic plates as the best way of conveying the true effect of the "storied walls" of the ld Umbrian and Tuscan Churches, where the neglectd works of the great early masers are painfully studied amid desolat on and approaching ruin by the Art pili-

-Fifteen thousand was the number printed as a first edition of the American reprint of "The Mill on the Flose," and the sale has been quite equal to the anticipation of the trade.

-A new edition of Dr. Andrew Ure's " Dictionary of Chemistry," revise t and rewritten, so as to be au courant of the latest discoveries, with special application to the wants of manufacturers, is onnounced by Messra Longman, in uniform style with the same author's " Dictionary of Arts, Manufactures, and Mines," recently produced in a revised and cularged form, by them. The preparation of the edition is intrusted to Mr. Henry Watte, editor of the "Journal of the Chemical Society." Dr. Ure's Chemi-cal Dictionary has been a scarce book for 20 years, and a manual of this character is sure to meet with great

-The new number of The Edinburgh Review ontains an elaborate article on the Shakespeare Collier Controversy. The writer accepts the alternative more complimentary to Mr. Collier's integrity than to his intellect, as there samples of the manner in which he is spoken of will show. "He scarcely ever gives a detailed account of anything without a blunder. He scarcely ever tel's the same story twice without variations, of more or less importance. He obviously quotes from memory on occasions where the exact wording is of importance, and his memory is constantly wrong. Even his vindications of himself are rendered insatisfactory, by his apparent incapability of grappling in a vigorous and effective way with the charge against him." So much for Mr. Collier's friends. It is mportant, however, to keep in mind that the real question in dispute is the genuineness and authorpersonal charges have been brought against Mr. Collier by the impuguers of these manuscripts. If his friends choose to raise collateral issues of a personal rature, their own discretion is to blame whe they are reduced to the use of similar phrases to these quoted above in his defense. It is ramored that the forthcoming Qua-terly Review will take the opposite side, and fairly settle the whole question.

—Mr. Luke Burke, editor of the Ethnological

Journal, a periodical, whose prematare decease cannot a blank in current literature that has not been filled to the present time, has just commenced a new magazine entitled The Future, a journal of independent research and criticism of the Physical and Historical Sciences. The contents of No. 1, now before us, are: I. The True Place of Man in the Animal Scale. IL. Primeval Europe-topic the First, Greece and Italy older than Egypt. III. Darwin on Species. IV. Pre-Adamits Man. It will be seen the range of subjects is large and they are treated with corresponding freedom and research. The price is almost nominal, being 4d. for the monthly number of 16 pages, 4to. Mosers. Trubner & Co. of London are the pub

-M. Cousin has torn hi neelf away from the boud sire of Madame de Longueville and the fair enchantres the Fronde, and resumed the graver functions, which wen bim a bigh name in philosophy, by the completion of his first-collected edition of the "Writings of Abelard." The works of this founder of the scho philosophy (not forgetting his Letters) are thus first rendered accessible to the student and M. Consin has frawn attention in his preface to the fact that Descartes for whom he rendered the same service formerly), who was the destroyer of the system, sprang from the same Province and neighborhood-Brittany-that pro-

-Three volumes of the great Imperial Collect